The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

CHAUTAUQUA (U. S. A.) No. XI.

BY C. P. HARD.

The Chautauqua Sunday School Asssembly began Tuesday evening, August third, an immense audience occupying the Auditorium, sitting under the branches of the trees and the electric lights. After many short addresses, a surprise was given to Dr. Vincent in the form of a beautiful piece of statuary, Ulysses returned from his wanderings and drawing the bow, Bishop Warren explained this to be Dr. Vincent causing all wills to yield by his persuasion as a great leader. Fireworks followed, a fountain showing all the colors of the rainbow, and the air flashing with rockets and showers of falling stars! Then came fourteen wonderful days. I find that I cannot prolong this series of articles beyond the apostolic succession of twelve, with piopriety. So, instead of the programme day by day, I will outline a day, and add some specialties.

In the hall of Philosophy fourteen "Early Morning lectures" were given at 8 a. m., on "The Bible and Science," "Divine Nescience of future contingencies a necessity," "The Bible and Modern Discovery," and kindred themes. *The readers of these carefully prepared essays were truly great men,* leading thinkers in several denominations. An audience of about five hundred cultured ladies and gentlemen listened eagerly. Several of these lectures will appear in *the Chautauquan.*

At the same time, "The Children's Hour" was daily engaged by 600 or 800 girls and boys in the Amphitheatre, Rev. B. T. Vincent, the Doctor's brother, teaching them Bible Doctrines and History and Morals; Mr. Frank Beard, the wonderful captain of the crayon, drawing the interesting pictures on the blackboard, illustrating the lessons. A child's paper published on the ground, by means of the papyrograph, was given fresh each day, with pictures too.

A large audience insisted upon hearing this exercise, and witnessing the delight of the little people.

At 9-30 a. m. each day, Prof. B. P. Bowne, of the Boston University, gave a Lecture Lesson in Philosophy, in the Hall of the same. An original thinker, his subjects demanded close thinking on the part of his select audience.

At the same hour, the Normal Class was taught in the Amphitheatre, hundreds of teachers being instructed in the best methods of teaching, and prepared for examination to take place near the close of the Assembly, when, if successful, they become Alumni, and get the badge of the year.

At this hour also the choir, under the leadership of the worthy Sherwin and Case, several hundred strong, were receiving as good instruction as can be given at any musical Institue, and preparing an occasional concert, to rest the multitude of busy mental toilers.

At 10-45 a. m., "The Morning Lecture," is delivered in the Amphitheatre, on some popular theme, such as "The world of Science," "Fanaticism," "The Philosophy of prayer," etc. Twice we enjoyed readings in "A Chautauqua Story," by Mrs. Alden (Pansy) setting forth the advantages of the "C. Literary and Scientific circle."

At noon no persuasion was needed to send the multitudes toward the dining halls, which were well managed.

At 1-45 p. m., a Devotional Conference was always held. A popular lecture followed at 2-30. At four o'clock, several meetings would be in progress at the same hour, such as that of Primary teachers, Hebrew, the intermediate class, that in Microscopy with several glasses and a large variety of fine specimens, the models, (Jerusalem, the tabernacle, the temple, Palestine with a company of tourists). At 5 p. m., a thousand would meet for the "C. L. S. C. Round Table" to consider "Blunders of Speech at Chautauqua," being virtually an hour with the dictionary, and it was intensely delightful. At 6 p. m., supper. At 7 o'clock denominational prayer meetings, or S. S. Conferences. 8 p. m., Scientific lectures with large illustrations on the canvas of living subjects, as the eye, the blood, water. 10-30 p. m., Night Bells. Rest.

Walworth N. Y.

The following appointments for the coming year, were made at the recent sessions of the South India Conference of the M. E. Church, Bishop Merrill presiding:

Bombay district: D. O. Fox, Presiding Elder.
Marathi Circuit: G. Bowen.
Grant Road: S. P. Jacobs.
Fort: O. Shreves.
Mazagon: D. O. Fox; W. H. Stephens.
Poona and Lanoli: J. A. Northrup and W. W. Bruere.
Egutpoora: G. K. Gilder.
Nagpore: T. E. F. Morton.
Kurrachee: L. R. Janney.
Agent Book Depository: W. J. Gladwin.
Poona School: W. E. Robbins, Principal.

Madras District. W. B. Osborn, Presiding Elder.
Madras: Vepery: I. F. Row.
Blacktown: J. Blackstock.
Perambore: W. E. Newlon.
Bangalore. Richmond Town: R. Carter.
Memorial Church: D. H. Lee.
Tamil Circuit: B. Peters.
Bellary and Railway lines: W. A. Moore.
Chadarghat: C. W. Christian.
Secunderabad: F. G. Davis.
Telugu Misson: C. B. Ward.

Allahabad District. D. Osborne, Presiding Elder.
Allahabad: W. F. G. Curties.
Hindustani Circuit, to be supplied.
Jubbulpore: M. Y. Bovard.
Hurda Circuit: W. Brown.
Mhow: J. Lyon.
Agra: to be supplied by A. C. Gilruth.
Bandiqui circuit, to be supplied.
Roorkee: W. Bowser.
Cawnpore School.—Lawson.
Lahore: J. Shaw.

Calcutta District. J. M. Thoburn, Presiding Elder.
Calcutta, to be supplied, T. Oakes.
Bengali Circuit: J. M Thoburn.
Seaman's Work Lal Bazar: G. S. Stone.
Hastings: J. J. Stone.
Rangoon: J. E. Robinson.

WEEKLY REVIEW.

—Abdul Rahmon, whom the English have constituted supreme ruler of Cabul, has the reputation, even in Afghanistan, of being a particularly cruel man. When his approach first began to be announced last year, some shocking instances of his cruelty were reported. It is now announced that he was lately moved to give an order to cut down, in open durbar, an old gentleman who had incurred his displeasure by urging some suit for the payment of his pension. Some of the chiefs present interfered, and one of them lost two fingers of his hand. The old man was sent into exile. But a ruler that considers a request for the payment of a pension as a crime to be atoned for by immediate death, does not appear to be a very desirable sovereign. For our own part we would much rather have the English ruling at Cabul, than have the Afghans consigned to the tender merices of such a man.

—On the evening of the 16th inst, when the total eclipse of the moon took place, a gentleman in Bombay who was in posseesion of a particularly good telescope, undertook to give a lecture on eclipses, allowing his hearers to view the phenomenon through his telescope one by one. But something like two thousand persons came together and were so pressing in their desire to look through the glass that the police had to be called in and a good deal of unpleasantness resulted. It seems a pity, if there is such an intense desire on the part of the people to witness the wonders of the material heavens, that some steps are not taken to gratify them. We remember seeing half a century ago in the Park, Broadway, N. Y. a mounted telescope through which every fair evening people were allowed to look at the planets for a trifling sum. Would that there were as much curiosity among the people here to know the great facts concerning the spiritual heaven.

—A contemporary thinks our ideas about Polo rather *curious*, but reports, in the same issue, another Polo accident, the victim of which is a Captain. He is reported as in a critical state from the injuries received.

—A contemporary extracts a communication from the *Ceylon Observer* commenting

npon the extent to which something very like Caste obtains among the English in this country, which the writer attributes to the assimilation brought about by co-residence. But the instances cited go to show that the evil has been—not picked up in this country but—brought from home. A person holds office under Government and is received into society; he afterwards goes into business and opens a shop; society immediately gives him the cold shoulder. Admission to what is called good society is determined not by a man's moral qualities, but turns rather upon the question, what does he do for a living? A distinction is made between retail and wholesale business. The wholesale merchant is a man whom society can recognize; the retail merchant is *ipso facto* out of caste. Now all this or something corresponding to it, is pretty nearly universal; it belongs to human nature in its fallen state. Surprise may however well be entertained that our modern civilization tends so little to rectify this evil; and atill more that so many who profess to be influenced by the precepts of the Bible, should allow themselves to be swayed by these society rules. It is important to observe that it is not merely the man who looks down upon the shopman and the mechanic who is open to censure; but it is the man who so far defers to the opinions of society as to try to accommodate himself to its requirements. The reason why society has so much authority is because almost every body defers to its judgments. Men, in a thousand particulars, do—not what they think the proper thing but—what they think to be according to the requirements of society. The Scripture command, Love not the world, applies just here. Christians pay a measure of deference to the laws of society which cannot but be exceedingly displeasing to the Master. We are annoyed because this or that estimable man is kept at a distance by society, on account of his occupation; but are we doing any thing to intensify the power that society is thus exercising? Are we bowing down to the golden image set up in the plain of Dura? We are offended because those who think themselves above us show that they think so; but how do we conduct ourselves to those who may be below us in the social scale? If people would consider this matter carefully and impartially, they would find that they are paying homage to the arbitrary dictates of the world in many more respects than they imagine. Such a one is a very earnest and godly Christian; our deepest conviction is that if there were more like him, the cause of Christ would advance more rapidly; yet we do not like to be over intimate with him because Christian society does not approve of so much thoroughness in religion. What must the Master think of me for acting in this way? His Spirit has shown me what is most in accordance with his will, and I act in acordance with the very different opinion of society. We fancy that he would find for us some such expressions as hypocrite, unbeliever, coward.

—THE *Bombay Review* has ceased to be after an existence of a little more than two years. The Editor of that paper has one qualification that is not at all common, viz, he is able to write upon any and every subject that turns up in the course of the week, with a singular degree of interest. For ourselves, it is only a limited number of things that appear to us to deserve being written about; but this would seem to be a defect in an editor, especially of a secular journal. We are rather surprised that the *Bombay Review* should be under the necessity of stopping; at least we should be, if we had not seen so many similar ventures fail. And yet there never seem to be wanting those who are ready to embark in new enterprises of this kind.

—THOUGHTFUL people in England are not a little alarmed at the irruption of Jesuits and other secret religious bodies who have been denied the liberty of remaining in France. There are already some hundreds of convents and monasteries in England each one of which constitutes an imperium in imperio. Some of the inmates of these institutions may deeply repent of the vows taken when they knew less about the life they were entering upon than they now do, and to every such person, the convent or monastery becomes a prison from which death alone could release them Even in continental countries these institutions are not free from Governmental inspection; but in England Government has insisted upon dispossessing itself of its right to ascertain by periodical visits what is going on in these houses. Another effort is to be made to induce Government to take some action in this matter. On the 28th of last month Lord Alfred Churchill submitted to the Middlesex magistrates a resolution to the following effect.

That a memorial be presented to the Secretary of State for the Home Department calling attention to the existence of Institutions in which persons are immured for life, and prevented from free communication with the outer world, and intimating the opinion of the Court that institutions of this character should be subject to inspection by some public authority."

There was some discussion and some opposition; but the resolution was carried by a large majority, 39 to 9.

—THE annual meeting of the Bombay branch of the S. P. G. was held last Tuesday, the Bishop of Bombay presiding. The Report stated that it had been found necessary to reduce the expenditure on subordinate Native agency, for want of means. Messrs. H. & D. Lord had arrived from England. The Rev. Chas. Gilder had baptized 3 adults; Rev. G. Ledgard, 1; Rev. J. Diago, 9; Rev. A. Gadney, Dapuli, 3; Rev. T. Williams, Ahmednuggur, 56; Rev. J. Taylor, Kolapore, 7; Marathi Mission, Poona, 13; Rev. R L. Page, Mazagon, 5. The financial report exhibits a deficit of Rs. 6,606.

—CAN Theism afford Peace? An artiele with this heading appeared lately in the Brahmo Public Opinion. A correspondent has sent us a letter with regard to this; instead of publishing this we make a remark or two on the question, What is true Peace? Theism can give a kind of peace; in fact, peace in the sense of being without anxiety on account of one's sins, is pretty general in this world, for the reason that sin has a tendency to blunt the moral sense. Men in general are more troubled as to how they will pay next month's rent than as to how they will face God at the judgment. But this is a false peace, because it is likely to be cast out when truer light regarding the character and claims of God dawns upon the mind. No system of our own devising can give us peace, because we never can be quite sure that it is true. The distinguishing characteristic of true peace is that it opens all the windows of the soul for the reception of light. It is not based upon any virtue or ability or wisdom of the individual; it will not have any accord with self-righteousness; nothing less than the perfections of God constitute a sufficient basis. "Acquaint now thyself with God and be at peace," said the Patriarch Job. The B. P. O. acknowledges that true peace is to be thus attained; but discards a revelation, and thinks that the knowledge of God may be obtained without this. We are satisfied that Christ knew vastly more about God than our contemporary or any other man; and we have his assurance that no man cometh to the Father except by him, and that true peace must come to men through him, the Prince of peace.

—WE have much pleasure in announcing the return from Europe of the Rev. Mr. & Mrs. Deimler. Mr. D. will have charge of the Hindustani work of the Ch. Missionary Society in Bombay.

—THE year is drawing to a close with trouble at a good many points of the political horizon. After the honours for the defeat of the Zulu rebellion have been abundantly distributed, it turns out that Southern Africa is in a more alarming state than before. England has on her hands war with the Basutos and with the Boers. Then there is the conflict in Ireland. The Porte, once stigmatized as a sick man but now to all intents and purposes a carcass, makes the Eastern question to be as much of a problem as ever. The Government of India can hardly flatter itself yet that Afghanistan is off its hands. The Khurds still hang like an *ominous cloud on the frontiers of Persia and* Turkey. The attempt to arbitrate between Chili and Peru has failed.

—H. E. the Viceroy is now free from fever and convalescing favourably. Very strangely, the London *Times* of Thursday stated positively that he had resigned, and went so far as to nominate his successor. But the report is disavowed by the Viceroy himself, at least by a late telegram from Allahabad.

—THE South India Conference of the M. E. Church closed its fifth sessions on Monday evening last at the Grant Road Church. There was a love feast from 7-30 to 9 o'clock, the church being well filled. At its close, without dismissing the congregation, the minutes were read, the final business disposed of and then the Bishop, after an address of about a quarter of an hour's length, read out the appointments for the coming year. These will be found in another column. The Rev. Mr. Row who has been preacher in charge in Bombay for four years, goes to Vepery, Madras, and the Rev. Mr. Jacobs of Calcutta comes in his place. Much regret is expressed here at the removal of Mr. Row, he having endeared himself to many not in his own denomination merely but among Christians generally. The American evangelists brought their services in the tent to a close on Sunday, evening last, on which occasion Bishop Merrill preached an admirsble sermon on the words, "Now is the judgment of this world, now shall the prince of this world be cast out." The tent, which was seated to hold 750, was crowded. The evangelistic services fully maintained their interest throughout and there is reason to believe that a large measure of blessing rested upon them. The memory of them will constitute

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a very bright spot to many. Vernacular services were also held there daily, and were very numerously attended. The Inskip party, with Bishop Merrill, left for Allahabad on Wednesday evening. Bishop Merrill holds the North India Conference at Bareilly on the 5th of January. We should not omit to mention a sermon preached by him on Tuesday evening at Grant Road Church on the prophecies concerning the second coming of Christ. It was a masterly discourse. Bishop Merrill has written a work on this subject which is much thought of in America.

—We have much pleasure in acknowledging receipt of the *Bombay Christian Almanac* for 1881, published by the Bombay Tract & Book Society. It would be saying much to say that this issue fully sustains the reputation gained by the previous issues of this publication; but it appears to us from a rapid glance that it is in some respects even more attractive. Fronting the title-page is an exquisite full-page engraving of the Bridge of Sighs. There are many other capital illustrations; one of them represents Miss Weston addressing the men of H. M. S. Vanguard. The literary part of this publication has, we believe, been looked after by the Rev. Mr. Grieve, and there cannot be two opinions. we fancy, as to the wisdom and care with which he has made the selections and prepared the original matter. There is a table of the remarkable events of the last year and an article on interesting and important discoveries made in 1880. We shall not undertake to tell our readers all that is in this Almanac; let every one make haste to secure a copy. We notice however one great discrepancy; it is between the value of the work and the price of it, only *eight annas.*

—We are not much surprised that the proposal to take a census of the population should have aroused opposition among the Santalis. As we were lately ssying, there is nothing that the people of this country find so difficult to understand as the enumeration of the population. They imagine all sorts of sinister things in connection with it.

—We understand that at the recent examinations, the Robert Money Institution matriculated 10 out of 14 candidates. The Free Church Institution matriculated 9. The Irish Mission Institution, Surat, 7 out of 10.

—A memorial has been addressed to the Town Council pointing out the great inconvenience and annoyance caused by the establishment of Corn Mills and Wool-cleaning Factories in crowded parts of Bombay. The Memorialists complain of the smoke and especially of the impregnation of the air with wool-dust to the injury of those who have to breathe it. Our municipal fathers should put a stop to this nuisance without delay. Dyers are compelled to carry on their trade beyond the precincts of the city, and these wool-cleaners should be invited to follow their example.

—We are requested to state that in the Report of the Coffee Room last week, the insertion of Mrs. Gladwin's name was an error. Mrs. Briggs has exclusive charge.

Protestantism in Spain is to have a Review, to be published at Madrid by Pastor Fliedner, under the title "*Revista Christina, Periodica Scientifica, Religiosa.*" A society in London will provide for the expenses of the undertaking.

The Bombay Guardian.

SATURDAY, DECEMBER 25, 1880.

GOD IN HIS WORD.

The Rev. Mr. Inskip, more than once, in the discourses recently delivered by him, gave expression to the opinion that the missionary was not called upon to furnish proofs of the truth of the Gospel which he preached, but simply to preach it. He thought it a mistake for missionaries to spend their time in trying to establish the truth of the Bible by argument or the exhibition of evidences. His position, as we understand it, is that the Gospel when faithfully declared by those who have had experience of its power, would itself demonstrate its own divine origin. Missionaries should expect God to bear testimony to his own Gospel and should not allow themselves to be hindered by any other reliance from entertaining this expectation. They who have been some time directly engaged in the work of preaching the Gospel in India, are not much affected by opinions expressed by strangers to this work, however much experience they may have had in Western lands, however much God may have blessed their labours in other lands, however estimable or consecrated they themselves may be. It is almost universally the case that actual and prolonged contact with the work in this country, leads to considerable modification of opinion as to the way in which this work should be carried on. We do not therefore expect that many missionaries will make much account of the views which Mr. Inskip has put forward. A certain number of those who are preaching the Gospel in this country, were brought—like the writer of this—to a belief in the divine origin of Christianity by works on the Evidences. Paul disputed daily in the school of one Tyrannus at Ephesus, and some of his epistles are eminently argnmentative. Perhaps the best way of putting the matter is to say that we are in danger of mistaking as to the kind of evidence most needed in the presentation of the Gospel. Mr. Inskip believes that it is the privilege of those whom Christ has commissioned to preach his Gospel, to expect such a manifest operation of the Spirit as shall carry conviction to the minds of the hearers, that the Gospel is of God. Well, we came to India with this expectation, and have cherished it ever since and still cherish it; but we have not seen this testimony from on high. The Gospel faithfully declared by those who are themselves obedient to it undoubtedly carries its own testimony with it; but this testimony, to be appreciated, demands that there should be careful and impartial attention given to it, and this is just what is wanting on the part of those who are wedded to other systems. But men have always been indisposed to recognize the Gospel as from God; they to whom the Apostles preached were so; how did the Gospel make its way among them? The writer of the Epistle to the Hebrews tells us: "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his will." The Apostles, soon after the day of Pentecost, prayed as follows: "And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word, by strectching out thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." The early preachers of the Gospel evidently relied upon the manifest power of God to accompany their Gospel, power so exhibited as to affect the unconverted; and this power was exhibited in miraculous works. Modern Evangelists do not seem to think that it is their privilege to look for miraculous testimony, in the ordinary acceptation of that term; but they believe that the Holy Spirit has ways of manifesting himself that shall be equally or measurably effective. And perhaps they think that missionaries are hindering the obtainment of this testimony by making too much account of historical or logical or analogical evidence. For our own part we are not prepared to recommend that missionaries should make light of any means of influencing the people for good that they may have obtained. And yet we profoundly feel that it would be a most hopeful sign if missionaries generally, or even a considerable number of them, were impressed with the conviction that God was willing to bear testimony to the word of his grace to an extent not witnessed in modern times. We should consider it a hopeful sign if a considerable number of missionaries in India were willing to come together in some such convention as that which lately assembled in Northfield, Vt., at Mr. Moody's request, to wait upon the Lord for a mighty baptism of the Spirit.

INTERNATIONAL BIBLE STUDY.

January 2nd, 1881. *Genesis.* XXVI. 12-25.

"Then Isaac sowed, and received in the same year a hundred fold; and the Lord blessed him." When we recognize the Lord as the Giver of all good, whatever we receive, be it little or much, has for us a great value. It enhances our gains immensely to receive every thing from the Lord. The merest ribbon from a monarch is thought so highly of, that men will sacrifice thousands of pounds rather than part with it. Gifts from the King of kings should have an unspeakable value to the believer. But the Lord takes pleasure in bestowing abundantly on those who recognize his hand; he gives a hundred fold where he sees that it will not result in harm to the recipient. Oh that the returns in the spiritual world were on this scale. If every believer should win a hundred others by his exertions to induce them to sit down with him at the banquet of life, how soon would the world be converted. But we have promises that warrant us in expecting such returns, if our faith be adequate.

"The Philistines envied him." 14. They did not envy him his faith, his love of God, his righteousness, his industry; but they envied him the temporal good bestowed upon him. God blessed the patriarchs with temporal good, not so much for the sake of gratifying them, as for the purpose of giving to others such evidence as they could appreciate that he was with the patriarchs. Envy means enmity; and Isaac might prepare to have a hard time with men because God was making it evident that he loved him.

The wells which his father's servants had digged the Philistines had stopped. These Philistines could have dug wells for themselves quite as easily as fill up these wells that were a part of the patrimony of Isaac. But instead of competing with him honestly and openly, they preferred in this clandestine and mean way to cut him off from the means of sustaining his cattle. The God of this world has many servants at the present day, actuated by a similar envy towards God's people, and who are ever on the alert to find some way of cutting them off from those streams of blessedness that are legitimately theirs. Some of our modern critics find a secret pleasure in trying to stop some of the wells of Scriptural blessing, by seeking to make it appear that this or that portion of the word is not authentic. How many precious wells of influence have been stopped by the priests belonging to corrupt forms of Christianity.

"And Isaac digged again the wells of water which they had digged in the days of Abraham his father." At the instance of Abimelech, who saw that the wealth and power of Isaac were likely to lead to trouble through the envy of his own servants, Isaac had removed. Here too, were some wells which his father had dug, and which his enemies had stopped; and he opened them up anew. How many precious wells of divine truth that had been closed for centuries were opened to the people when Luther translated the Bible into the vernacular.

"And Isaac's servants digged in the valley and found there a well of springing water." He who had given a hundred fold harvest to their husbandry, now guided them so that they obtained an excellent fountain.

"And the herdmen of Gerar did strive saying, The water is ours." This was an outrageous claim; God is on the side of Isaac; will not Isaac call upon God to punish these men for their preposterous claim? No. Isaac remembers the example of his father Abraham in the case of Lot. He knew of a more excellent way than strife. He wished to have the God of peace on his side; he quietly withdrew to another locality. "And they digged another well; and they strove for that also." 21. Our Lord told his disciples that if they were persecuted in one city they should go to another. The Apostles went about from place to place, making known the unsearchable riches of Christ; but there were generally some to try and destroy their work. Some of their wells men could not fill up. "And he called the name of it Sitnah." i. e. hatred. These wells were of such importance that they gave names to them as they would to a city they were founding. There was no hate in the heart of Isaac; he had no thought of wronging any man; and he keenly felt the injustice of their course towards him. If the cities and great places were correctly named how many of them would bear such names as *Strife, Hatred.* Upon how many memorials of human passion does God look down.

"He removed and digged another well; and for that they strove not, and he called the name of it *Rehoboth*; and he said, For now the Lord hath made room for us and we shall be fruitful in the land." At length he reached a place where he could abide in tranquillity. His peace was not embittered by the thought that he had striven with his enemies. He reached it by the sacred path of non-resistance to evil.

"And the Lord appeared unto him the same night at Beersheba and said, I am the God of Abraham thy father; fear not, for I am with thee and will bless thee." God's faithfulness is from generation to generation. Between Abraham and Christ there were some fifty generations, but the promises of God continued to smile upon mankind during all the interval. The entire Scriptures of the Old and New Testament are an inspired commentary on the meaning of these words: Fear not, I am with thee, I will bless thee.

REMINISCENCES. XCVII.

DIARY. December 6th, 1845.

Yesterday was perhaps the best day of my life. Faith and love in extraordinary measure for me, all the day long. The influences of the Spirit are still with me to-day. Let me never, never, never lose the influence I now enjoy, but rather profit by these to obtain more. Unto whom is given? Unto him that hath. Let me fix on certain objects to labour and pray for now; for I feel it will not be in vain. First, myself; yes, myself; for I cannot glorify my Redeemer unless I have more of his Spirit abiding in me. Next the Seminary, with special reference to a Missionary spirit. Next my mother. Next individuals whom I visit. My church. The church of God. Family. Friends. Sabbath-class. Saturday the 6th a memorable day. God blessed me with extraordinary faith so that I knew I was at a throne of grace, my prayers heard, and the kindest of answers ready. I prayed especially for the love of souls, and believe I shall have it. Sunday: The spirit of God still with me and Christ precious. What can I render to God for all his goodness? Truly, my cup runneth over. 8th. I believe that this is a permanent blessing, and that I am going to walk by faith. The two days of last July are useful to me now as showing me the danger to which I am exposed. [He had received a great blessing at that time and had lost it; and had made up his mind that if any thing similar were ever bestowed, he would strain every nerve and make every sacrifice in order not to lose it again.] Just now, as I was beginning to read the account of the Transfiguration, I prayed the Holy Spirit to fulfil towards me the intention that he had in recording it. Immediately it came into my mind that the whole New Testament is a Transfiguration Scene, as truly so to the believer as that was to Peter. What do we see but God manifest in the flesh, essential divinity shining through the robes of humiliation? By faith, the glory of the only-begotten of the Father is more clear and shining to us than it was there to Peter. For God hath shined in our hearts. With what feelings and emotions should we then draw near to the word. Admiration, adoration, joy, ecstacy, love and humility.

9th. My peace flows like a river. It is impossible to record all the thoughts of God that are precious towards me. I awoke before daylight and had an enrapturing view of the believer's privileges. It seemed to me that there was nothing in heaven more valuable than the New Testament. For the glory of God is the excellence of heaven; but in redemption this glory preeminently shines. I am sure the angels desire to look into these things. It may be that the most blessed moments in the existence of Moses and Elias, were those on the Mt. of Transfiguration, when they spake of his decease. I no more envy those disciples of our Lord who lived and journeyed with him. He is as much, nay, more with the believer now than he was then. We have more for faith to feed upon; the glories of his complex nature were but feebly revealed to them in comparison. They that saw the miracles could not understand them as well as I can, the blessed Spirit helping me.

11th. Goodness and mercy follow me unceasingly. This is life. In what state have I been? In one of unbelief, shutting my eyes to the blessings of the Gospel, and yet miserable in my darkness and privation. Last evening, my peace was interrupted; and though I felt that I was not deserted, I lost in some degree the prevalency of faith. I was troubled to know what could be the reason and sought it in an act of self-indulgence. But this morning on awakening, the Comforter revealed it to me. I had been seeking unconsciously for objects out of the Bible. I was not satisfied to see my God in his holy word, to see his glory spiritually, and looked, as I so long and ignorantly had done, for some immediate illumination. I must very carefully avoid this rock. My recent blessings have all come to me, through simple faith in the word. There will I seek my Redeemer and there only. There only I find God manifest in the flesh.——Our Lord was a man of sorrows and acquainted with grief; despised and rejected of men; he endured the continual contradiction of sinners. But it is said that he once rejoiced in spirit. O what was it that banished for a little his sorrows? Was it the coming of Moses and Elias in glory to speak to him? Was it the coming of angels to minister unto him? Was it the descent of the Holy Spirit? Was it the voice of the Father proclaiming him well-beloved? No, the circumstance that cheered and irradiated his mind was this: His heavenly Father had given some gifts of his love to his disciples. The seventy had received an abundant measure of faith and joy, and the heart of Jesus was made glad, and he burst out into thanksgiving to God. Blessed Jesus! let this word be precious unto me and full of best encouragement. In asking for myself I am asking for Jesus.

13th. Faith is not the result of an effort; *but it is the cessation from effort.* In prayer I must beware of striving after faith. I must simply let myself believe. Observed yesterday as a day of prayer for the seminary, and trust that the work in me is but the beginning of a glorious work in all hearts. To-morrow is the communion sabbath.

Saturday evening, at a prayer-meeting, being called upon to pray, I felt when I arose that I was deserted of the Holy Spirit. It made a most miserable evening for me. It was meant for my good. I needed such humiliation. I had come with a wonderful persuasion of my piety, and a conviction that nobody was in the Spirit but myself.——Yesterday, Communion service. I had sweet converse with God all the forepart of the day, but I was a most wretched creature at the Holy Supper, and during all the rest of the day. This sudden and unlooked-for separation between me and the Spirit I in vain sought to account for. On awaking this morning, I saw clearly that the cause was the same as that mentioned on the 11th. I must learn this lesson before my God will let me go any further. The word of God is the only food of faith. The character of Jesus Christ is there and there only. We are not to learn it from our own frames. We are not to look to these for the expression of Christ's love, but simply to his word and we must honour this word by being satisfied with it. This is faith and this only is faith. Pleasant frames are the result of faith, not the ground of faith. Let the word be sufficient for us. Let us seek no individual revelation, as though the Scripture were for others but for us there must be something more. Let us not look on ourselves but on him that loved us and who is the Same, yesterday, to-day and forever.

.... The wages that sin bargains for with the sinner are life, pleasure, and profit; but the wages it pays him are death, torment, and destruction. To understand the falsehood and deceit of sin, we must compare its promises and payments together.—*South.*

THE TABERNACLE SERVICES. III.

The following is an outline of the discourse delivered at the Tabernacle on Saturday the 11th inst, by the Rev. Mr. Wood. Isaiah 1. 18: "Come, let us reason together; though your sins be as scarlet they shall be white as snow." Many figures are used to set forth the doctrine of holiness, which runs through the whole Bible, without limitation or exception, teaching that there is cleansing even for the most polluted. The doctrine that God demands holiness in his people, harmonizes with reason and critical scrutiny. There is at present a universal spirit of enquiry in the Church with reference to the teaching of the Bible on the subject of holiness, and it is most important that there should be explicit and definite statement of what that teaching is. When we invite men to unite with us in calling upon God for a pure heart, we wish them to have the same intelligent conviction of their need that those have who seek the blessing of justification. Though there is an essential sameness between the consecration made when seeking justification and that made when seeking entire sanctification, yet there is a difference caused by the difference in the measure of light. The great trouble is that the consecration made when pardon is sought is not maintained. A complete consecration brings the whole character in subjection to the will of God. The true spirit of obedience is a unit. False action may result from imperfect education.

Christians are not taught to seek for heart purity as they should be, and the consequence is that they backslide. Many are deterred from seeking it under the impression that it is a very difficult thing to retain the blessing. But it is in fact an easier state to abide in than that in which men try to maintain a sense of justification without seeking heart-purity. It is easier to serve God with an undivided heart than with a divided one. In the latter case it is like trying to carry on business with a working capital much too small. In seeking the blessing many stumble over the mental excercises incident to the quest. They have the idea that God will come and sweep away all sin and enable them to walk easily into the experience. Whereas they seem to grow worse and worse, as the light is poured upon the heart. Things that are wrong have to be righted; debts have to be paid; duties to be discharged. The way seems fearfully narrow, and men are tempted to back out of it. But if the aim is perseveringly followed, the soul shall be brought through into the light of heaven. This blessing is a divine reality wrought in the soul, renovating the whole being.

Sunday evening, 12th. Rev. Mr. Inskip. 2 Thess. 11. 13: "God hath from the beginning chosen you to salvation through sanctification and belief of the truth." God proposes to save men by sanctifying them through the Spirit and truth. The religion of Christ is a supernatural influence on the heart. We cannot explain the operations of the Spirit, but they are not the less real. No explanation of all the phenomena of religion is possible; its axioms are obviously true; all the principles and precepts commend themselves to thoughtful men; but experimentally it is above reason. *Above*, not *against*. The position that experience is necessary to comprehension, is not peculiar to religion. The deaf man can form no true conception of sound and the blind man can form none of colour. The question cannot therefore be taken out of the range of the mysterious.

God will have all men to be saved and to come to the knowledge of the truth. What the awakened sinner is most anxious about is not truth, but salvation. What he asks is, Does Christianity save? If it should transpire that the Bible were not true, if the sinner is saved from his sins, transformed in character, no harm is done. It is suicidal for men to question the Bible, even if its untruthfulness could be demonstrated; for what can be substituted for it? What else will save? Christianity is a divine revelation, not a demonstrable truth. Scientific lectures and disquisitions are not what sinners need. God has chosen to save men by the sanctification of the Spirit. Great is the mystery of godliness. The word Gospel is contracted from 'God's spell'; spell means a kind of enchantment. The Gospel captivates the heart by a mysterious divine power. We may not understand the atonement or vicarious sacrifice, but believe it on the authority of God. The man who is convinced of his sins, believes the Bible record concerning the salvation in Christ, and trusts, is that instant saved mysteriously. Skepticism can kindle no enthusiasm, nor inspire men with joy; but faith leads to light and rapture. We cannot explain how salvation results from the atonement; but it is a fact that the sufferings of Christ inspire humanity with hope. I know that I breathe; but I did not reach this knowledge by any logical process; I know that I have an arterial system and that the blood is made to circulate by the action of the heart, but my knowledge of the fact does not rest upon demonstration. Mr. I. spoke of his own experience. Had been educated in skepticism. Found his way into a prayer-meeting. A man said to him, 'Dost thou believe that God is able and willing to save thee?' Immediately he answered, to his own astonishment, in the affirmative, and immediately entered into the experience of salvation. The atonement must be received on the ground of revelation, and when so received it is known to be true, and relying upon it the man is saved. The speaker related a touching incident of the death of a Magdalene, in the upper loft of what was known as the Old Brewery. Some Christian women were around her bed as day was just about to break, and they sang the hymn "Alas! and did my Saviour bleed." A ray of hope reached her heart and fonnd expression in her face; she convulsively clutched her coverlet, and, with tears, she gave herself away to Him who had thus died for sinners, and passed peacefully away. In the street outside was an Irishman leaning against a lamp-post; he was on the verge of delirium tremens; he heard the hymn and when the words, "Here, Lord, I give myself away, 'tis all that I can do," reached his ear, he shouted out, "Tis all that God requires," and gave his own heart away to the Saviour. He became a Christian and eventually a soul-saving preacher of the Gospel.

A revival German preacher, once a famous infidel, but marvelously converted (Von Schluembach), is preaching every day to thousands of Germans, in their own tongue, with most gratifying results.

THOUGHTS ON REVELATION. XVII.

"And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads." xiv. 1. The best manuscripts justify us in reading '*the* Lamb' and '*having his name and* his Father's name.' Some suppose that the scene of what is here related is in heaven, where the glorified person of Jesus is. But we do not think so. What the sacred writer is commissioned to communicate are the future fortunes of the church, and it will be safe for us to keep this in mind as we move on from one portion to another. Let us also keep in mind that every thing here is symbolical. 'Mount Sion' means something under this dispensation that corresponds to the Mt. Sion of old. In Hebrews we read: "Ye are come unto mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, who are written in heaven, and to God the judge of all, and the spirits of just men made perfect, and to Jesus the mediator of the new covenant and to the blood of sprinkling that speaketh better things than that of Abel." The sacred writer is speaking here of the privileges connected with this dispensation, contrasted with what pertained to the old. Some of these expressions seem to take us away to the Eden above, but a careful scrutiny will show that the inspired writer is speaking of the prerogatives of the Christian, too little realized in general.

Let us inquire who the 144,000 are. The following things are said concerning them. They are with the Lamb; they are on mount Sion; they have the name of the Lamb written in their foreheads; also his Father's name; they alone know the new song; they are redeemed from the earth; they are of unblemished chastity; they follow the Lamb whithersoever he goeth; they are redeemed from among men; they are the first-fruits unto God and the Lamb; they are guileless in speech and are without fault before the throne of God. Already, in ch. vii, there is mention made of the 144,000. Those there spoken of are called the servants of God and are sealed in their foreheads and are said to be constituted of 12,000 of each of the twelve tribes of the children of Israel. Dan is however omitted, and Manasseh is counted in as well as his father Joseph. Joseph may be said to stand for Ephraim. But why is Dan omitted? We look upon these designations as symbolical. Tribal distinctions have long since disappeared among the Jews; this would necessarily be the case through intermarriage and the long exile from their fatherland. We look upon the account in ch. vii as referring like that in ch. xiv to events of the latter day, and to the Christian church as she is yet to be. In the epistle to the church of Philadelphia, Christ says: "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." The things here spoken of are privileges pertaining to this dispenasation, and to be realized when faith attains her true development. A hundred and forty four is twelve times twelve; thousands are added to intensify the idea of

perfection contained in the expresssion 12 times 12. We do not for a moment entertain the idea that actual numbers are indicated, or that the reference is to the Jewish people. They who believe in these references must give up the idea that the Jewish people are to be converted; for the number here designated is not a thirtieth of the whole Jewish people. But the ancient tribal distinctions of the ancient people of God, are here used to designate something corresponding among the servants of God in this dispensation. What can this be but the denominational distinctions that now obtain? The prayer of the great Head of the Church contained in John ch. xvii. must be fulfilled: "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that they may be one as we are one; may be made perfect in one. I will that they may be with me where I am; may behold my glory which thou hast given me; that the love wherewith thou hast loved me may be in them and I in them." The Saviour here asks for his people, union most intimate between him and them, and between them mutually, and for their perfection in connection with this union, and that they may occupy, relatively to the Father, the position that he does. Union, perfection and Christlike prerogative are what he asks for them in order that the world may believe that he is the sent of God, the only Saviour. We regard the passage under consideration (Rev. xiv. 1-5) as referring to a period when this prayer will be fulfilled. The name of the Lamb and of the Father written on their foreheads shows that they are fully renewed in the image of God, that all barriers to the complete fulfilment of John xiv. 25 (we will come unto him and make our abide with him) are taken away through the mighty operation of the Holy Spirit. The song of believers, their tribute of praise, is according to their experience, and when they enter into the experience petitioned for in John xvii, when they are fully sanctified through the truth, are separate from the world as Christ himself was, are united to him and to the Father in inexpressible intimacy, and are so united among themselves by the power of love divine that no man shall have any separate interest of his own, and God shall acknowledge them from heaven even as he acknowledged his well-beloved Son, then will they be in a position to praise God as they never before had done. And no man of inferior experience could learn that song.

NOTICES.

WEEK OF UNITED AND UNIVERSAL PRAYER.

The following are the arrangements for Services in Bombay, January 3-8, 1881:

MONDAY, 3rd, GRANT ROAD CHURCH, 8 p. m.

TUESDAY, 4th, FREE CHURCH OF SCOTLAND, ESPLANADE, 8 p. m.

WEDNESDAY, 5th, ST. ANDREW'S, FORT, 8 p.m.

THURSDAY, 6th, BAPTIST CHURCH, BELLASIS ROAD, 8 p. m.

FRIDAY, 7th, MAJOR OLDHAM'S, for Rev. Mr. Squires' church, 8 p. m.

SATURDAY, 8th, AMBROLIE MISSION CHURCH, KHETWADI, 8 p. m.

There will be a meeting in the vernacular in the Ambrolie Mission Church, on Saturday the 8th, at 6-30 p, m,

This programme forms a concert of Prayer worthy the attention of every Christian; and it is earnestly hoped that those in Bombay who which well to the cause of God will for a week forego some personal convenience, and put themselves a little out of the way to unite their hearts at a throne of Grace with Evangelical Christians over the world in the duty and privilege of Confession and Prayer.

THE following services are appointed for tomorrow: Grant Road, M. E. Church: 8½ A. M. and 6 P. M., I. F. Row. Dean Hall, 11 A. M. G. Bowen, and 6 P. M. O. Shreves. Mazagon, 11 A. M. and 6 P. M. D. O. Fox.

NEXT Thursday commencing at 4½ P. M., there will be a Sunday School Centennial celebration at Grant Road Church, when addresses will be delivered, and Robert Raikes medals distributed to the Scholars connected with the three Methodist Sunday Schools in Bombay. Adults and children belonging to other Churches are cordially invited to be present.

The usual Thursday evening meeting in the three M. E. Churches will be omitted.

NEXT Friday being the last day in the year, there will be watchnight services in the Grant Road Church, and at Dean Hall, Fort, commencing at 8-30 P.M. and closing a few minutes after midnight. At Grant Road addresses will be delivered by Rev. S. P. Jacobs, the new Pastor, and others.

RECEIVED for Grant Road Church, from M. W. Rs. 4; H. T. 1; Mrs. B. 5.

RECEIVED for Thakoor Mission, Egutpoora, from M. P. Rs. 20; through a friend, from P. R. 5, S. W. 2, G. A. as. 8; thro' a friend Rs. 4.

Epitome of News.

SATURDAY, DECEMBER 18.

—At a special meeting of the Corporation yesterday, it was resolved that a memorial be sent to the Viceroy, protesting against the deduction of Rs. 15,000 from the police grant towards the cost of the working of the C. D. Act in Bombay.

—A correspondent informs us that Miss Cunynghame, late of the Poona Mission House, whose conversion we recently announced, was publicly received into the Roman Catholic Church at Matheran on Tuesday morning. The church was tastefully decorated for the occasion, and there was a crowded congregation, including Protestants as well as Catholics. The Vicar-General and four other priests went up from Bombay to attend the ceremony, and the sacrament of baptism was administered by the Rev. Father David de Souza, of Matheran, to whom, our correspondent adds, the conversion of the young lady is due.

—The Cabul correspondent of the Lahore paper relates the following account of an extraordinary scene at a recent Durbar. Sirdar Shere Mahomed Khan, son of the late Sirdar Pir Mahomed Khan, an old man and long a pensioner of the Court, applied to the Ameer in somewhat abrupt terms for his stipend. The Ameer in a fit of passion ordered his guards to kill the applicant on the spot. A sentry endeavoured to cut the old man down, when one of the chiefs interfered, losing tws of his fingers for his pains. Shere Mahomed Khan was so severely beaten that he is not expected to survive, but sentence of banishment across the Oxus has been passed against him if he recovers.

—The *Dnyan Prakash* repreduces a story to the effect that a certain idol is said to have been observed shedding tears. The simple villagers flocked to the scene, but were not satisfied as to the genuineness of the tears.

—Press Commissioner; 17: The Viceroy has passed a good night, and the fever has again diminished.

—The *Kossid Mumbai* says that, in spite of the police order to close all liquor-shops during the latter part of the Mehurrum holidays, drunkenness among the followers of the true prophet this year was much as usual. The *Kossid* traces the cause to cologne water, which was found by lovers of alcohol to be just as serviceable as any spirits.

MONDAY, DECEMBER 20.

—The Bhownuggur-Goudal Railway was formally opened by H. E. the Governor on Saturday.

—Press Commisseionar, 19; "Viceroy slept well during the night, and is making satisfactory progress."

—If the House of Commons, at the commencement of the struggle for Southern Independence in America, had recorded a resolution expressing sympathy with State rights and the gallant seceders of South Carolina, the people of the United States would probably have made war on Canada as a protest against such a grievous international outrage. But they have no hesitation in passing resolutions in the American House of Representatives expressive of sympathy with the insurgent classes in Ireland. The outrage is just as great as the other would have been.

—The South Indian Railway line from Chingleput to Conjeveram has been formally opened.

—C. & M. *Gazette*: We are sorry to hear of a severe accident having happened to Captain Butlin, of H. M. 's 22nd Regiment, at the Allahabad races on Tuesday. While riding in the Pony Hurdle Race, his pony, The Cripple, was cannoned against by another pony, which, is believed to have swerved out of its line, Captain Butlin being thrown to the ground with great violence. He remained insensible for some hours, and although reported somewhat better on Wednesday morning, was then still in a critical state.

—We learn from the Scinde issue of the *Civil and Military Gazette* that Cowasjee Rustomjee, the Commissariat subordinate about whose frauds at Kandahar so much was said at the beginning of the present year, has been sentenced by a military court to one year's simple imprisonment, and sent down to Kurrachee to undergo the same in the local jail. The frauds (detected) were said to amount to twenty-eight thousand rupees, remitted in *hundis* to certain parties in Kurrachee.

—The India Presbyterian Alliance, composed of delegates from all the Presbyterian bodies of the country has been holding a meeting in Allahabad.

TUESDAY, DECEMBER 21.

—Press Commissiner; 20: "Last evening there was some return of the febrile symptoms, and the Viceroy was restless during the night. This morning, however, the condition of his Excellency is considered satisfactory."

—*Pall Mall Gazette* on Endymion: * * * Lord Beaconsfield does not care, or has not cared, since the consolidation of his early alliance with the Protectionists to look for success of the wider kind. After all, he is a man of the world; of a curious type, but still a man of the world. The aims of the man of the world he has attained. He has had power and fame and supreme station. It can hardly be said that he has founded a political school because a school means definite principles and active convictions. What we find in "Endymion" is not principle nor conviction, nor fertility of political idea, but the maxims of personal success. It is not Burke but Chesterfield or Rochefoucauld. A retired statesman may well divert himself with reflections of this sort upon the scene that he has watched with such penetrating interest. And the public too has a right to amuse itself with the vivacity, the irony, the wit, of an author who gave them so much poignant trouble when he was more than an author.

ASIATIC SOCIETY MUMBAI

—A reduction of fares is announced by the P. and O. Company. Tickets available for six months are to be issued at the following rates :—Bombay to Brindisi or Venice and back, Rs. 1,150; or with option of travelling one way via Southampton, Rs. 1,200 ; Bombay to Southampton and back, Rs. 1,250.

—It is melancholy, says the *St. James's Gazette*, to learn from Mr. Voysey's letter to the *Times* the position in which Keshub Chunder Sen, that former, "lion" of the Broad Church party in England, has now placed himself. "It would be difficult," says Mr. Voysey, "to exaggerate the opposition against the vagaries of Keshub Chunder Sen felt by the Hindoo Theists at large. A new branch of the Theistic Church in Calcutta has been established under the title of Sadharan Brahmo Somaj, as a protest against Mr. Sen's strange views. I have before me a recent number of *Brahmo Public Opinion* (the organ of the S. B. S.), containing a prayer of Keshub Chunder Sen's breathing a spirit of fierce vengeance against those who have deserted him."

—A lecture was delivered in London a few weeks ago by Mr. Stuart Cumberland on "spiritualism." In the course of the lecture mind-reading, clair-voyance, spiritual slate writing, dematerialisation, the cabinet trick, the dark *sèance*, and all the mysteries peculiar to professional spiritualism, were reproduced and explained, to the evident amusement of those present.

Wednesday, December 22.

—*Bombay Gazette*: The news that the Boers have actually revolted will not take people much by surprise. From the very first they have consistently protested against the annexation of the Transvaal, and it was very well understood that they remained quiescent during the Zulu war simply because the victory of Cetewayo would have been fatal to the Boers as a body. But now that the Imperial forces are withdrawn and the resources of the Cape are strained to the utmost in the endeavour to cope with the Basutos, they conceive that the time has come ao re-establish the independence of which they were deprived by Sir Bartle Frere. In military strength the Boers cannot compare with either the Zulus before Ulundi, or the Basutos who are now in arms against the Cape; still it is a question whether they can be brought into subjection by any force which the authorities of the Cape can send against them.

—Same: General Phayre gets the command of the Mhow Division. The arduous and somewhat thankless duty of guarding the line of communications will, however, be again confided to the gallant general. The new appointment conferred upon him is a recoguition of good service of which the army will approve.

—The case against jail employes, which lasted for several days before Mr. Cooper, came to a close yesterday. His Worship, in passing sentence upon the prisoner Ardesir, remarked that a careful consideration of the evidence left not the slightest room to doubt his complicity in the offences with which he stood charged. He therefore sentenced the prisoner to one year's imprisonment with hard labour. Two others got lighter sentences.

—Sir Francis Lycett is said to have left a fortune of a quarter of a million. There is a legacy of 23,000*l.* for the building of Wesleyan chapels; and at the death of Lady Lycett the greater part of Sir Francis's fortune will be devoted to the same object.

Thursday, December 23.

—*Overland Mail*, Dec. 3: The trial in connection with the State prosecutions in Ireland is to commence on Dec. 28.

The Boycott expedition has ended without bloodshed, the whole of its members having returned to their homes. Capt. Boycott has left Ireland for England.

Amongst the deaths recorded this week are :—Sir J. Milton, C. B.; Sir B. C. Brodie; Lieut-Gen. T. B. F. Marriott; Mr. J. C. Melvill; Col. J. H. Peile; and Mr. M. Firth.

Lord Beaconsfield has, it is said, received not 12,000*l.*, as has been stated, for the copyright of "Endymion," but in all 30,000*l.* He received 16,000*l.* for the copyright of "Lothair." The following is a list of the principal fictitious personages in Lord Beaconsfield's "Endymion," and of the real personrges whom they are generally named as representing:—

Lord Roehampton, Lord Palmerston; Prince Florestan (Colonel Albert), Napoleon III.; Lord Montfort, the late Lord Hertford; Mr. *Vigo*, Mr. *Poole*; the Neufchatels, the Rothschilds; Adriana Neufchatel, Lady Burdett-Courts; Mr. Jorrocks, Mr. Milner Gibson; Hortensius, Sir W. Vernon Harcourt; Mr. Bertie Tremaine, Lord Houghton; Berengaria Lady Monfort, Lady Waldegrave; the Earl of Beaumaris, the late Lord Derby; Nigel Penruddock, Cardinal Manning; Zenobia ("the Queen of London, of Fashion, and of the Tory Party"), the late Lady Jersey; Job Thornberry, Mr. Richard Cobden; Lord Rowchester ("Niminy-Piminy"), Lord Granville; Mr. Ste. Barbe, Sir Algernon Borthwick. But as a matter of fact there is no exact portrait in the novel at all. Lord Beaconsfield has simply sketched in here and there one feature of a man and one of another just sufficiently to attract the attention of the public and to mystify it.

The letter of the Bishop of London to Mr. Henry A. Browne, in reply to one conveying a copy of "resolutions unanimously passed at a meeting of the religious societies, lay helpers, and congregation of St. Vedast, expressing their sorrow and indignation at being deprived of the valued ministrations of their rector, the Rev. Thomas Pelham Dale," is a very crushing and conclusive document.—

It scatters to the winds the figment of the parishioners grieving for their beloved pastor, *of the fold left without a shepherd*, of the people weeping because they can no longer enjoy the gorgeous ritual dear to their hearts. The bishop says :—"I am tolerably well acquainted with the parishes of St. Vedast with St. Michael-le-Querne. The population in 1871 was 295. It is believed to have very much diminished since. Of poor there are scarcely any; schools there are none. Twenty 'choirmen' or 'Sunday-school teachers' appear to have been from time to time enrolled as lay helpers; but all, including yourself, live in other parishes, and have, therefore, their own pastor and their own church, which they have deserted. What the 'religious societies' of the parish may be, I cannot say. The congregation, according to returns made to me, which I am informed can be verified, beginning in February last, averaged in that month thirteen in the morning and twenty-four in the evening.

Archdeacan Boys, fromerly of Bombay, has been offered and has accepted the vicarage of Hildenborough, near Tonbridge.

It is stated that the movement for the establishment of a Universty of Liverpool is likely soon to be crowned with success.

The arrest of the Rev. R. W. Enraght of Holy Trinity, Bordesley, was effected at Birmingham on Nov. 27.—

The revised version of the English New Testament will be issued in February next, and a "Companion to the Revised Version of the English New Testament," by the Rev. Alexander Roberts, D. D., Professor of Humanity, St. Andrews, and member of the New Testament Company, will be published simultaneously, explaining the reasons for the changes made in the Authorised Version.

—The following relating to the period of the Roman Catholic Emancipation, is from Lord Beconsfield's new novel: The English Church had no competent leaders among the clergy. The spirit that has animated and disturbed our latter times seemed quite dead, and no one anticipated its resurrection. The bishops had been selected from college dons, men profoundly ignorant of the condition and the wants of the country. To have edited a Greek play with second-rate success, or to have been the tutor of some considerable patrician, was the qualification then deemed desirable and sufficient for an office, which at this day is at least reserved for eloquence and energy. The social influence of the episcopal bench was nothing. A prelate was rarely seen in the saloons of Zenobia. It is since the depths of religious thought have been probed, and the influence of woman in the spread and sustenance of religious feeling has again been recognised, that fascinating and fashionable prelates have become favoured guests in the refined saloons of the mighty, and, while apparently indulging in the vanities of the hour, have re-established the influence which in old days guided a Matilda or the mother of Constantine.

—*N. Y. Evangelist*: Some ten years ago was published a thin volume entitled Ecce Cœlum, which, making its appearance in the world very modestly, at first attracted little attention; but falling under the eyes of a few discerning readers, was discovered to be a work of extraordinary power. The late Dr. Bushnell spoke of it in terms of the highest admiration. It is not too much to say that it was the most fascinating book on astronomy ever published in this country, not excepting the popular volumes of the lamented Mitchell. Upon inquiry it was ascertained that the author was a country ministery in Connecticut, who until then was little known beyond the bounds of his own parish. But from that moment the name of Rev. Dr. E. F. Burr of Lyme, Conn., became familiar to scholars and the more intelligent class of readers in New England and throughout the whole country. Since that time he has written other books, bearing on the general topic so prominent at the present day, of the relations of science and religion. He is truly a Christian philósopher, and believes fully that the God of nature is the God of revelation, and that His works and His word are in perfect harmony. His last book is "Dio the Athenian; or, From Olympus to Calvary." As its title indicates, it takes us among the doubters and skeptics of Athens, and conducts us by a natural progress to the foot of the cross. Like its predecessor, it is sometimes a little over rhetorical, but yet shows the same wonderful powers of description, and the same, thrilling interest, while it presents in the same delightful manner Christian truth.

—Same : At the Fulton St. prayer-meeting Thursday, Nov. 4th, we had an hour of unusual interest and blessing, occasioned by the presence of two very distinguished foreigners—one, the Rev. Narayan Sheshadri, the converted Brahmin, from India; the other, the Rev. Gabriel Keprielian from Constantinople. They both addressed the meeting, out of hearts filled with the love of God. There was the charm of sweetness and surprise when, with their broken but correct English, they expressed the overflowing joy of their Christian experience. It was an hour never to be forgotten, and demonstrated in a divine way the saving and enlightening influences of the Gospel over minds of the most varied intellectual and anti-Christian type.

The face of the regenerated Brahmin, while he was speaking to us, was lit up with devout radiance, indicating in a beautiful manner the conscious presence of God in his soul. His eye beamed with the life and joy of his Divine Master, and his simple, earnest words brought tears to the eyes of many of his hearers. The converted Turk, (Armenian?) too, found his way to our hearts, and was earnest and touching in his remarks on the name, person, and majesty of the Lord Jesus Christ. There was joy and gladness for the young, encouragement and hope for those in middle life, and words of comfort and strength spoken for the aged.

—According to the accurate census returns published Monday morning, New York city has a population of 1,206,577. This is an increase of 264,285 within ten years.

—The Str. *Rohilla*, with English Mails, left Aden for Bombay, Wednesday, 3 p. m.

—At the meeting of the S. P. G. on Tuesday, it was stated that Mr. Gordon, the clergyman who was killed in the sortie at Kandahar, has left £6,000 to the Church Missionary Society, to be expended on itinerant missions.

—The Afghan who murdered his wife with three of her female companions, some three months ago, in Lahore, was tried by the Commissioner of Lahore last week and sentenced to death. An appeal against this decision has been instituted in the Chief Court, Punjab.

—Press Commissioner; 22: The Viceroy is now quite free from fever, and his convalescence may be regarded as completely established. The daily bulletins will therefore be discontinued.

—Reuter's rumour of Colonel St. John's promotion to a K. C. S. I., is said to be quite unfounded.

—Yesterday morning at half-past 7 o'clock the two prisoners Khodabux Chadun and Khoopchund Bhaichund, who were convicted at the last criminal sessions of the High Court of murder, and sentenced to death, were hanged on a gallows erected at the west front of H. M.'s Common Jail, Omercarry.

Friday, December 24.

—To-day's papers have articles based on the *Times'* announcement of the resignation of Lord Ripon. But the following telegram, dated Allahabad, 24, 2-15 a. m. is circulated with the *Times of India*: No truth in reported resignation of Viceroy.

—*Bombay Gazette*, Telegrams: A detachment of the 11th Madras N. I. now at Dorunda has been ordered to proceed to Jamtara. The excitement among the Sonthalis shows no singns of subsiding, but no further acts of violence have taken place.

The two companies of native infantry ordered by Sir Ashley Eden to proceed to the Pergunnahs have started for Nya Doomka.

The leader of the disturbances, Duvas Manji, has been arrested at Hazaribagh, and charged with inciting the people to resist the census enumeration.

An authentic telegram to the Government contradicts the *Times* statement regarding the appointment of Sir Donald Stewart as the successor of Sir F. Haines.

—Deaths last week, 403.

—The last weekly official statement regarding the weather and condition of the crops in the Bombay presidency states that rabi prospects generally continue good. Rain is wanted in parts of Ahmednagar. Fever continues in Sind, parts of Guzerat, Nasik, and Dharwar.

—*Dharivari*, the Indian Punch, has ceased to be.

—*Bombay Gazette*: Lieut. the Hon'ble R. H. Westenra, of the 6th Bengal Lancers, arrived in Bombay yesterday from Umballa on sick leave, and died the same evening at the Adelph Hotel, Byculla.

—The following account of the late Miss Evans is taken from "Men of the Time":—

Marlian Evans, a popular English novelist, well known under the speudonym of "George Eliot," was the daughter of a poor clergyman, but in early life was adopted by a wealthy clergyman, who gave her a first-class education. When she left school, which happened while she was still very young, Mr. Herbert Spencer became her tutor and friend, and under his skilful training her mind was developed rapidly and broadly. She applied herself to the languages, mastering German, French, and Italian, became an accomplished musician, and familiarised herself not only with the fine arts, but also with metaphysics and logic. While in this stage she translated Strauss's "Life of Jesus" (1846) from the fourth German edition, and soon afterwards became one of the staff of the *Westminster Review*. Here by her intimacy with Mr. John Stuart Mill and others, she became confirmed in their peculiar religious and philosophical views. Her translation of Feuerbach's "Essence of Christianity" appeared in 1853. Subjoined is a list of her subsequent works:—"Scenes of Clerical Life," 2 vols, 1859, published originally in *Blackwood's Magazine*; "Adam Bede," her most popular novel, 1851: "The Mill on the Floss," 1860: "Silas Marner, the Weaver of Raveloe," 1861; "Romola," 1863; "Felix Holt, the Radical," 1866; "The Spanish Gypsy," a poem, second edition, 1868; "Agatha," a poem, 1869; "Middlemarch, a study of provincial life," 4 vols, 1871-72; "The Legend of Jubal and other Poems," 1874; "Daniel Deranda," 4 vols, 1876.

Selections.

CHRISTIANITY HISTORICAL AND PROPHETICAL.

The public has heard a good deal of late years about comparative religion. For ourselves we see not only nothing to fear but everything to hope from an honest, humble, and sincere comparison of Christianity with the religions of the world. The more searching and the more candid the spirit in which such an investigation is pursued, the better we shall be pleased. We will even suggest a topic to those who may have the rare leisure and the still more rare scholarship for such a study. We think that they might, not without advantage to themselves and others, draw out a comparison between the Bible—the religious book of Christianity—and the "Sacred Books" of such other religions as possess any, in reference to the amount and nature of the historical and of the prophetical elements to be found in them. We venture to assert that the farther such a comparison is drawn out the wider will be the interval by which Christianity is found to be distinguished from all other religions. The Christian religion is pre-eminently an *historical religion*. Its moral and theological teaching is inextricably interwoven with long periods of history, and with every description of biography. Its most philosophical books, Job and Ecclesiastes, are rooted in biographical episodes. Its hymns are almost invariably linked to some record of trial or triumph, either national or personal; and while modern research on every side serves to establish the veracity of the history, the most careful study only brings into clearer light the photographic accuracy of the biographers. Moreover the whole book revolves around the historical memoir contained in the Gospel. The facts contained in those matchless narratives are the basis of our whole religion; while the remainder of the New Testament, if we except a part of the Apocalypse, is either directly historical or consists of letters filled with minute references to passing events and to people of the day. No other "Sacred Books" whatever share in the least degree this character. The Vedas are not history, and do not come in contact with history; neither does the Zendavesta; neither do the legends of the so-called narrative portions of the voluminous canons of Buddhism; neither does the unordered chaos of the Koran; neither do the books of Confucius or of Laotse. In none of these is there any historical warp or any abutting of contemporaneous and surrounding history. In none is doctrine brought down to the region of actual life, and set forth in a relation of the providential dealings of God with men, and in the conduct of men toward God and toward one another. In none is there a succession of teachers, each one bringing forth "things old and new"; each one building on all that had gone before, and the whole series thus producing, as the ages rolled on, a gradual and connected development of teaching. In no other instance does the record of the birth, person, and death of the founder of the religion stand above his teaching. Still less is the death of the teacher, in any other case, described with greater fulness and precision than all beside, and made to stand out as the event of supreme magnitude.

We have thus far regarded the features so peculiar to Christianity of its being a religion pre-eminently *historical*. Our readers will remember that we recently called attention to two great lines of anticipation and hope, as we called them, which, in contrast with the exclusiveness of the Jews, and unsupported by any events in their political or martial career, grew stronger and stronger as time went on, viz., that their God would one day be worshipped of all nations, and that this would be brought about through the advent of a Person "among their brethren" who was to be their King. We saw further how the history of Christianity has corresponded to the outlines of those two expectations. But we now ask our readers to observe that Christianity has absorbed into itself the whole of that very spirit of anticipation and hope which was before peculiar to the Jews; and whereas the Jewish people have not for the last 2,300 years received the additions of a single line to the anticipations which had been so long accumulating among them, and have been losing hope year by year and century by century, Christianity from the first claimed to be the true heir of all the former Jewish anticipations, and claimed to be, and has ever acted as, the true possessor of the ancient Book, with its histories and prophecies. Not so only, but the Founder of Christianity and His Apostles filled up at the outset, in bold and decided colours, and with important and in some matters copious details, the outline of the older predictions. While the history of Christianity has carried her along from age in the footsteps marked out by the pen of prophecy, her spirit of hope, so far from dying out or even languishing, is stronger and clearer to-day than in any former age.

We therefore claim for Christianity that the more it is compared with any other religion (we need not except Judaism, because we adopt all its sacred canon as our own) the more it *will be found that it is pre-eminently a prophetical* religion. As the Bible, the Sacred Book of Christianity, is historical, and is in this respect among "Sacred Books" perfectly unique; so the Bible and indeed the Bible only, claims to be prophetical. No other "Sacred Books" venture on prediction, an element of which so large a part of the Bible is composed. As the Bible alone of "Sacred Books" professes to start "In the beginning," so it alone dares to speak of the end. Here only can we look back over the mountaintops of the historical landscape, and behold Him who says, "I am the Alpha." Here alone can we look forward through the cloud gaps of the future, and see Him who equally says, "I am the Omega." This is precisely what devout reason might have expected; a progressive revelation interweaving itself with the history of the past, and unfolding some outlines and principles of the great plan of the future; a revelation, in which the veracity of the history should stand voucher for the reality of the prophecy: a history passing into prediction; a prediction crystallizing, as time elapses, into history.

Truly thankful should we be if this reference, at the opening of another Advent season, to the great predictive element of the Bible might awaken in some, and perhaps reawaken, or serve to regulate in others, a wholesome desire to feed more largely and more spiritually in the prophetic pastures of the Word. The field is indeed very wide and extremely various. If an attempt to construct one portrait out of the four Evangelists is confessedly beset with difficulties, how can we expect to find it an easy task to focus into one plane the rays of light gathered up out of prophecies, some given before and some after the captivity, others separated by the whole interval of the old and the new dispensations? The very language of prophecy, its symbolism, its poetry, its use of the terms of past history as the material with which to paint things future, all this contributes to the difficulty of the study. So again does the fact that prophecy had as its immediate object practical, moral, and spiritual in-

struction for the time then present and for all future times. It might never satisfy mere curiosity. It might never be in such a way distinct and convincing as to undermine the freedom of human action. In some instances its foretellings had to be dependent on moral contingencies, *e.g.*, in JONAH'S prediction of the fall of Nineveh. It would even appear from the third chapter of the second letter of St. PETER that the very central event of all, the coming of the great day of the Lord, might be subject to a delay ascribed to the longsuffering of the Lord; and that His people may in some way hasten [not "haste unto"] that longed-for event.

But these difficulties, so far from causing any to neglect the prophetic Scriptures, should rather provoke to more humble prayer, and more patient and laborious study. Deeply thankful ought we to be to those pioneers whose labours have done so much to awaken interest in this lofty theme; and yet here, as elsewhere, we dare call no man master. Here, as elsewhere, it is not permitted to us to follow any tradition save that of going ourselves to the fountainhead. We believe that those will best serve the Church, and will have most light and comfort in their own souls, who say, "Our fathers have "searched the Scriptures; so must we." Those will reach furthest on, and tread on the surest ground, who are slow to fall in with any system; apt to receive, yet careful to weigh; first proving all things, then holding fast; content to gain a step at a time, and to make each point, only when well ascertained, a trigonometrical station for taking the bearings of further details. The student will do well to remember that, as to the prophets, so also to the would-be interpreter of prophecy, GOD'S mind may only be revealed amidst much conflict and trial. He may for awhile withhold as a Sovereign, and then impart as a Friend the connection and meaning of His own Word. *But one thing is sure.* The more His people desire, and pray, and seek to *understand by the books* concerning their Lord's return, in order that they may themselves be found ready, the more clearly and comfortably will they hear Him saying, "Behold, I come quickly!"—(*Record.*)

WEEK OF PRAYER, 1881.

THE invitation for universal and united prayer which the Evangelical Alliance has for so many years been permitted to send forth has now again gone into all countries. The council believe that their brethren everywhere will realize equally with themselves the call which God the Spirit is impressing upon all hearts for humiliation before Him, and earnest supplication for His gracious and mighty power to be more abundantly manifested in the salvation of sinners and for the deliverance of His Church out of the deadly conflict with the powers of evil which assail it from all quarters. The council affectionately entreat all who are in sympathy to seek that preparation of heart which the Holy Spirit giveth, so that the coming week of prayer may be entered upon in a fervent spirit of faith and brotherly love.

The council also hope that ministerial friends will do their utmost to extend the observance of the week of prayer, by convening united meetings in their neighbourhood.

The suggested subjects for each day's intercession are annexed, and copies will be forwarded to any who apply for them.

J. FIELD, } Secs.
A. J. ARNOLD, }

The topics suggested for daily exhortation and intercession are as follow:—

SUNDAY, JANUARY 2ND, *Sermons.*—"Jesus Christ the same yesterday, and to-day, and forever" (Heb. xiii. 8).

MONDAY, JANUARY 3RD, *Praise and thanksgiving for all blessings.*—For all the temporal gifts of the year; for life, health, and abundance; for personal and family mercies; for chastisement; for His unchangeable love and faithfulness; for redemption through His blood; for the gift of the Holy Spirt; for the relief of persecuted brethren; for the communion of saints and the hope of glory; for the grace which during the year has rested on Christian efforts to benefit the world, and on the proclamation of the Gospel in divers languages.

TUESDAY, JANUARY 4TH, *Humiliation and confession.*—For personal sins in disregard of God's claims to devotedness of heart and life; for disunion among the disciples of the Lord, and want of fervent love towards each other; for all national sins, and especially the increase of rationalism, open infidelity, immorality, and superstition; for the worldliness of the Churches.

WEDNESDAY, JANUARY 5TH, *Prayer for the Church of Christ.*—That the Holy Spirit may fill the hearts of all believers, keeping them abiding in Christ, and making them fruitful in every good work, looking for the appearing of the Lord Jesus Christ, that He will heal the divisions of His people, and enrich them with knowledge, love humility, and zeal, calling forth and qualifying many more faithful ministers and missionaries at home and abroad; for the better observance of the Lord's Day; for the sick, afflicted, and persecuted, that they may be sustained, comforted, and delivered, according to the will of God.

THURSDAY, JANUARY 6TH, *Prayer for the Young and their Instructors.*—For parents; for professors and teachers in universities, colleges, and schools; for a special blessing on Sunday schools, that the young may be led early to Christ, and enabled to hold fast His truth in their time; that learning and science may be sanctified, and a purifying Christian literature diffused in all countries, to the counteraction of sceptical opinions and writings.

FRIDAY, JANUARY 7TH, *Prayer for all Nations.*—For the sovereigns, rulers, legislators, judges, and magistrates of all countries; for just laws; for universal liberty to profess and publish the Gospel, and for the removal of all enactments favourable to vice, cruelty, oppression, or slavery; for the suppression of the opium traffic; for a spirit of international respect and friendliness; for the cessation of war; for soldiers and seamen; and for the healing and purifying power of Christ among all peoples.

SATURDAY, JANUARY 8TH, *Prayer for Christian Missions.*—For all engaged in the direction or prosecution of missions to their own or heathen countries; for native Christians and inquirers after truth; for blessings on the circulation of Holy Scriptures; for God's ancient people Israel; for the promotion of temperance, industry, and godliness, and for labourers among the ignorant, the fallen, and the poor in our own countries; for the outpouring of the Holy Spirit upon all flesh, convincing men in every nation "of sin, righteousness, and judgment;" reanimating decayed and strengthening infant Churches, and mightily empowering all believers to live wholly for the glory of Christ.

SUNDAY, JANUARY 9TH, *Sermons.*—"Behold, I come quickly: hold fast that which thou hast, that no man take thy crown." Rev. iii. 11).

A DROVER'S EXPERIENCE.

My name is Anthony Hunt. I am a drover, and live miles and miles away, upon the western prairie. There wasn't a house within sight when we moved there, my wife and I; and now we have not many neighbors, but those we have are good ones.

One day, about ten years ago, I went away from home to sell some fifty head of cattle—fine creatures as I ever saw. I was to buy some groceries and dry-goods before I came back, and above all, a doll for our youngest Dolly; she never had a shop doll of her own, only the rag babies her mother had made her. Dolly could talk of nothing else, and went down to the gate to call after me to "buy a big one." Nobody but a parent can understand how my mind was on that toy, and how, when the cattle were sold, the first thing I hurried off to buy was Dolly's doll. I found a large one, with eyes that would open and shut when you pulled a wire, and had it wrapped up in a paper and tucked in under my arm, while I had parcels of calicoes and delaines, and tea and sugar, put up. It might have been more prudent to stay until morning; but I felt anxious to get back, and eager to hear Dolly's prattle about the doll she was so anxiously expecting.

I was mounted on a steady-going old horse of mine and pretty well loaded. Night set in before I was a mile from town, and settled down as dark as pitch while I was in the middle of the wildest bit of road I knew of. I could have felt my way through, I remembered it so well, and it was almost that when the storm that had been brewing broke, and the rain pelted in torrents, five miles, or may be six, from home, too. I rode on as fast as I could; but suddenly I heard a little cry, like a child's cry. I stopped short and listened; I heard it again. I called and it answered me. I couldn't see anything. All was as dark as pitch. I got down and felt about in the grass; called again, and again I was answered. Then I began to wonder. I'm not timid; but I was known to be a drover, and to have money about me. I thought it might be a trap to catch me, and then rob and murder me.

I am not superstitious—not very—but how could a real child be out on the prairie in such a night, at such an hour? It might be more than human. The bit of a coward that hides itself in most men showed itself in me then, and I was half inclined to run away: but once more I heard that piteous cry, and said I: "If any man's child is hereabouts, Anthony Hunt is not the man to let it lie here to die."

I searched again. At last I bethought me of a hollow under the hill, and groped that way. Sure enough, I found a little dripping thing that moaned and sobbed as I took it in my arms. I called my horse, and it came to me, and I mounted, and tucked the little soaked thing under my coat as well as I could, promising to take it home to mammy. It seemed tired to death, and pretty soon cried itself to sleep against my bosom.

It had slept there over an hour when I saw my own windows. There were lights in them, and I supposed my wife had lit them for my sake; but when I got into the door-yard, I saw something was the matter, and stood still with dead fear of heart two minutes before I could lift the latch. At last I did it, and saw the room full of neighbors, and my wife amid them weeping. When she saw me she hid her face.

"Oh, don't tell him," she said, "it will kill him."

"What is it, neighbors?" I cried.

And one said, "Nothing now, I hope. What's that in your arms?"

"A poor lost child," said I. "I found it on the road. Take it, will you? I've turned faint." And I lifted the sleeping thing, and saw the face of my own child, my little Dolly.

It was my darling, and no other I had picked up upon the dark drenched road.

My little child had wandered out to meet "daddy" and doll while her mother was at work, and they were lamenting her as one dead. I thanked God on my knees before them all. It is not much of a story, neighbors, but I think of it often in the nights, and wonder how I could bear to live now if I had not stopped when I heard the cry for help upon the road—the little baby cry hardly louder than a squirrel's chirp.—*Christian Woman.*

THE CHRISTIAN'S UNBELIEF.

REV. GIDEON DRAPER.

A GREAT want of the Church is a full belief in the truths of God's Word. We hear much in these days of infidelity in the outside world. More dangerous still is the weak, partial belief in the fundamental doctrines of the sacred

volume by God's professed people. How few Christians live as they would, if they gave entire hearty credence to the affirmation of the being of God. The "Atlantic Monthly," which has never been noted for its evangelical Christianity, but which rather has obtained an unenviable notoriety for its poisoned thrusts at Orthodoxy, sometime ago declared if the world should receive the proposition, "God is," it would shake the earth as no earthquake ever did. And we add, if the Church should receive it in all its fulness, it would shake the Church as it has not been shaken since the day of Pentecost. "Heaven is"—"Hell is!" Implied in these statements is all that the Bible presents as connected with those future states. How much more would the mass of believers be stirred if they had a full realization of these glorious, awful truths—if they grasped the whole meaning of them—if they lived as in their visible presence. The saint would not need to be chastised by trials, disappointments, sickness, bereavements, as a child is whipped to school, before he would be willing to go to Heaven. The prayer would be, not for resignation to die, but for resignation to live, in a world like this, and away from a world like that. And he would relax no effort all the days of his life to save every unsaved soul. On meeting with fellow men, the first thought, above everything else, would be, is he in the broad or narrow way?

Belief is not belief if it is not practical; if it does not enter into the man, and impel to action. The most common, most treacherous, most fatal, is heart infidelity—an intellectual assent to the truths of God's Book, without their entering into the soul as living, burning, eternal realities. And the most fearful teacher of this unbelief is an unearnest Christian. A sleeping Church and sleeping professors will inoculate a whole community with this latent infidelity as a score of foul-mouthed Ingersolls could not. The outside world will never have faith in Christianity, so long as multitudes of its champions practically show no faith in it themselves. The aggressive work of the Church is done by those who fully, heartily believe the Bible, the whole Bible, and nothing but the Bible. The writer was in Liverpool when Moody was carrying on his mighty work there under God. One asked the evangelist, "Do you believe in a Hell?" "If I did not," was the reply, "I would take the first boat for home." It is a living belief in these fundamental truths of the Bible, that pushes men to self-denying, untiring efforts to save the lost. "If there were six earnest Christians in this city," cried the dying Adolph Monod, "they would stir all Paris!" What the world wants is believing and hence earnest Christians. The "Christianity in earnest" of early Methodism. The "blood earnestness" of the mighty Chalmers.

How may I get this work-producing belief, this warmer, more constant seal, asks the self-convicted reader. In connection with prayer, with full surrender and full salvation, let the spirit be bathed daily in the spirit of the Word. Whatever men are, God is terribly in earnest. The Bible shows it throughout. It is full of threatenings and promises, of tears and tenderness and beseeching love. One cannot commune daily, thoughtfully, prayerfully with God through the Book, without catching its spirit and His passion. The artist has bright colors in his studio, so that the eye, lowered in its work, may be toned up in regard to colors. There is so much in the world around to lower the tone of Christianity. God's saints, all of them, need a constant, fresh toning up. And they cannot receive it without a continued looking at the Spirit-opened truths of the sacred volume. Where shall we seek for models of belief and works, if not to the fully saved? Entire sanctification is not an end, but a means. It is a qualification for better, more successful work. Holiness is not chiefly for personal enjoyment, or a subject of admiration, but it is for use. Those who have drunk deepest of the divine love, should be most like the dear Jesus, in His endless, loving activities, to seek and save the lost. Perfect love and unearnestness are a contradiction of terms.—*Guide to Holiness.*

HOLY HEROISM GREATLY NEEDED.

REV. A. ATWOOD.

Immorality, vice and crime are on the increase. The Sabbath is more disregarded, crimes that shock the moral sentiment of the community are of more frequent occurrence than in former years. Men high in political influence seem to have lost both the fear of God and man. Yet political associates keep them in office in defiance of public sentiment. All men see it, all men know it, all men speak of it, but it is continued year after year. Theatres are more popular and draw greater crowds than at any former period in the history of this nation. Just as they did in London after the conquest of Scotland. The black plague cured this folly in that great city,—emptied the theatres and filled the Churches. "When Thy judgments are in the land, the people will learn righteousness." The close of our war, plenty of money, and fullness of bread has worked similar results in this nation. Folly and sin, like a swollen stream, are now sweeping away all moral dikes raised by our pious forefathers. "Let us eat, drink and be merry, for tomorrow shall be as this day," is the language of the godless masses. Doth not God see all this, and shall He not visit us with rebukes in some way?

Yet the Church is doing more than at and former period. Never was money poured out more lavishly for missions, Churches any Charitable institutions. The gospel has its usual success. Nothing seems to be wanting in repressive measures to influence men in the right direction. All religious men seem sincere and desirous of doing good. *What is wanting* to revolutionize society, break down its vices, and save the people from visitations of wrath, such as shall make our ears tingle?

The reply, it seems to me, is easy. The gospel is God's remedy for every sin with which society is afflicted. I know no other. God has given no other. This, used in the right way, is sure to succeed. But those who used it must be fully equipped, as Christ required His disciples to be prior to entering on their life work. A half-armed soldier would be ordered out of the ranks. "Ye shall receive power after the Holy Ghost has come upon you." They received it according to promise, after waiting ten days in true worship and believing prayer. They were transformed into heroes, real giants, at once. Jerusalem, with all its pride and prejudice, its scores of doctors and proud Pharisees, was at their feet at once. All fear was eliminated. "The feeble ones were as David, and the stronger as angels of the Lord."

Heroes were at work, and a reformation followed of marvellous proportions. Such heroes are the need of our times. Without men and women, similarly endowed of God, as laborers, the Church and ministry will never cure the vices of society now seen and lamented by all good men. This may be deemed a rash and severe sentence, reflecting on most present ministers and pious Christians. But it is not. Ministers and members of all the Churches may be as pious, sincere and good as were the disciples of our Lord during His stay with them on earth. They were good men, justified men, honored and loved by the Master. But this ambition to be great Christ often reproved. Their fear of men was apparent; it could not be concealed. Peter, their leading speaker, indicated this weakness more than the others, but the power from on high purged it all away in a moment, and filled him with love, zeal and heroic energy. This is Christ's model for His Church to the end of time. First converted, as the disciples were, under the ministry of John, and then baptized with the Holy Ghost, as they were during the feast of Pentecost.

Now, allow me to ask, in all fairness, have we, has the Church a right, to expect full gospel success until we follow the model Christ has set before us. You expect your employee to follow your directions. If he does not, and his work is a failure, you charge him with disobedience. It was thus that poor Saul lost his kingdom. It is thus we fail in trying to lead the sinful world to Christ and salvation, and lose a vast amount of honest, sincere labor. The first Church was ever after wide awake to this question. "Have you received the Holy Ghost since ye believed?"—since ye were converted, was asked of most Churches made up of converted heathen. Without this baptism of the Holy Spirit no reformer should expect a wide reformation to result from his labors. If he does, disappointment is certain.

God's Spirit alone can stir the conscience, give unrest to the soul, and ardent hunger and thirst for the bread of life and the water of salvation. This spiritual water of life must be in every worker for Christ "a well of water springing up into everlasting life," Then his efforts will be strong, fearless and heroic. Opposition of wicked men and easy-going professors he expects, but this only drives him more frequently to his closet for divine help, and he comes forth radiant with smiles, stronger then if not called to suffer for Christ's sake. No man feels like work, but shrinks from it, when the Spirit of God does not act on him as a sort of force he cannot well resist. "I in you and you in me."

This holy burning of soul is the only source of true heroism. It cannot be put on at will. It comes from God, not human volition merely. Nor will the masses of perishing men ever be reached and saved without it. Wicked men, earthly and sensual, are not converted by machinery made by men. All men admit this, yet continue to depend on ecclesiastical arrangements. *The holy and heroic alone succeed.* Education is the rage now. Scientific lectures to Sunday School teachers are usual now. Religion, piety, the Holy Spirit in its power, are hardly spoken of. God will raise up some spiritual hero soon, who will throw all such leaders into the shade. So we hope and believe. Heroes full of faith and the Holy Ghost are the need of the times—(*Chr. Standard*).

Miscellany.

—*Record*; Bishop Ryle at Wakefield:

He had long since come to the conclusion that there was nothing so important to the Church of England as that all classes of society embraced within her pale should work hand in hand and shoulder as one for the maintenance of their own particular doctrine and their own particular body. ("Hear, hear," and applause.) The laity were the privates of the Church's army and the clergy were the officers, and as the rank and file of a worldly army could not do without the officers and the officers would be useless without the privates, so it was with the army of the Church. Referring to Rorke's Drift, he said the struggle there was an emblem of what might be accomplished when officers and men had confidence in each other, and in like manner when that was the case in the spiritual army great things could be accomplished. Unless the laity did heartily unite with the clergy and sink their petty differences for the purpose of facing one common foe, the days of the Church of England would soon be numbered. There were one or two other things on which he would like to say a few words, and he supposed they would like him to speak plainly. He did not want to keep back anything for although he had become a bishop, and put on an apron, he had not yet learned to put on a muzzle. He trusted that no one present that night would ever allow himself to be frightened, alarmed, or ashamed of the religion of Christ, because of the attacks made upon it by

unbelieving sceptics or infidels in the days in which we lived. There was nothing new in those attacks. There never had been a time in the history of the Church when such attacks were not made, and the theories of Bradlaugh, Tom Paine, Owen, and others were simply the old thing dished up in a new guise, like a cold shoulder of mutton hashed up and put before the public. There were certain grand facts which all the infidels and unbelievers in the world had never yet dared to explain away or tackle. They might say that they pleased against the Bible, or the inconsistencies of Christians, but after all there remained three grand facts which no one had been able to explain away. The first and foremost of these was Christ himself. He was truly unlike anyone else who came into the world—lived as no one else lived, taught as no one else taught, died as no one else died, and without question rose again on the third day—all in a manner which could never be explained away by his and his people's enemies. The Bible itself was another grand fact which had never been explained away. Unlike any other book ever, written, and containing higher and deeper things about God and man, the beginning and the end of all things, let them explain where it came from if it did not come from God. Lasts but not least, let infidels explain the difierence between the state of the world now with what it was 2,000 years ago according to the writings of the ancient historians. It was then as unlike its present condition as black is to white or darkness to light, and this through the instrumentality of the working of the Gospel.

TELEGRAPHIC NEWS.

London, December 16th: In a speech made by Sir Richard Temple at the Colonial Institute, he took a favourable view of Indian finances, and said that deficits were only apparent and not real. The revenue of the country was increasing, and the material condition of the people was tolerably satisfactory. He dwelt upon the agricultural, mineral and manufacturing resources of India, the development of which, he said, offers a wide field for English enterprise and capital. The natives were rapidly progressing both morally and intellectually, and will compete actively with Europeans. Nevertheless, he said, the cry should be, that India is both for Indians and English alike.—The Secretary of State for India, replying to the Manchester Chamber of Commerce, said that Government has no information respecting the alleged proposal of the Lieutenant-Governor of Bengal to the Indian Government to reimpose a moderate duty on all classes of cotton manufactures, and he had no reason to suppose that such a proposal, if made, would be entertained by the Indian Government.

17th: In a lecture given by Sir Richard Temple before the East India Association, he dwelt upon the effects of Western education upon the natives of India. It steadied, he said, their intellect, developed thrifty habits, and promoted integrity and honour. The native officials in India, Sir Richard said, were as honorable and trustworthy as Englishmen. Furthermore, education increased the general political intelligence of India, and was creating a fresh body of public opinion, The religious belief of the masses was unaffected, and female education was spreading.—The 97th Regiment is under orders to proceed to Ireland at once.

Athens, 18th: The Greek Government has declined to open any further negotiations with Turkey in reference to her frontier. England has, therefore, proposed an arbitration by the Powers in final settlement of the question.

Teheran, 18th: Russian troops have been sent to assist the Persians against the Kurds.

London, 19th: Ten thousand pounds have been subscribed towards the fund for defraying the expenses of Mr. Parnell's defence in the approaching State trials.—The 1st Battalion of the 20th Regiment has been ordered to proceed to Ireland.—The Government has thanked Admiral Sir F. B. P. Seymour, K.C.B., for his services in connection with the naval demonstration off Dulcigno.—It is stated that Colonel St. John, Royal Engineers, is to be appointed a Knight Commander of the Star of India. The Dutch are sending an expendition to the Arctic regions.

Constantinople, 19th: The Porte has ordered a court-martial upon the principal Chiefs of the Albanian League.

London, 20th: The *Times* of to-day announces that General Sir Donald Stewart has been appointed Commander-in-Chief of India, in succession to Sir T. Haines.—The Lord-Lieutenant of Ireland has prohibited Land-Legue meetings in Queen's Country, and has despatched a body of troops thither.—Mr. Goschen, accompanied by Musurus Pacha, has arrived in London from Constantinople. The Duchess of Westminster is dead. The Post Office has gained the action brought against the Telephone Company.

21st: An official despatch has been received from Sir George Colley, dated Capetown, the 19th of December, stating that 5,000 Boers have taken possession of Heidelberg without violence, and established a Republican Government there. M. Kruger has been elected president of the Republic. Communication with Pretoria is cut off, but the despatch adds that all available troops are being hurried forward, and that Sir George Colley himself was about to start for the scene of action.—The 2nd Battalion of the Grenadier Guards and 300 London constables are about to proceed to Ireland.—The General Post Office is prepared to establish telephones throughout the United Kingdom.—Advices have been received here that on the 9th of December the Russian troops stormed Karys, and routed the Tekkes. The Merv Turkomans are advancing with artillery to aid the Tekkes.

St. Petersburg, 21st: The Russian troops on the Persian frontier have been withdrawn.

New York, 21st: A panic has been created in Chicago, owing to large failures in connection with the grain trade in that city.

London, 22nd: A frightful railway accident has occurred at Leeds, in which upwards of fifty passengers were killed and wounded.—The 97th Regiment, which was ordered to Ireland, has been ordered to proceed to Natal at once. The 1st Battalion of the 60th Rifles goes to Ireland instead of the 97th.—The County of Limerick has been proclaimed as being in a disturbed condition.

New York 22nd: The panic in Chicago is subsiding, financial relief having been forthcoming.

Teheran, 22nd: The Persian Government has invoked the mediation of France and Austria in connection with the Kurdish insurrection, and has urged the Porte to intern Sheikh Obeidullah and surrender all Persian Kurds in Turkish territory, and prevent further incursions.

Athens, 22nd: M Commondouros (President of the Greek Ministry) has sent a circular to the representatives of the Greek Government abroad instructing them to decline the arbitration of the European Powers (already proposed by England), if offered.

London, 23rd: The *Times* strongly advocates the appointment of Lord Dufferin as successor to the Marquis of Ripon.—All the Powers have accepted the proposal made by England for arbitration in final settlement of the Greek-frontier question.—The Under-Secretary of the Home Department has resigned in consequence of ill-health.—Latest advices from the Cape state that a colonial force under Colonel Baker has completely defeated the Pondomese chief Umhlonhlo, inflicting a loss of three hundred men, whilst the colonial loss only amounted to fourteen killed and wounded. Umhlonhlo himself succeeded in effecting his escape.—The rebellion amongst the Boers is extending. They have attacked the town of Potchefstrom; de tails, however, are wanting.—A telegram from Durban of to-day's date, received in London this afternoon, states that it is reported that the Boers have defeated a force of British troops at Middeburg, and that the British sustained a loss of two hundred men in killed and fifty prisoners.—The latest news from Ireland is of a disturbing character. A cargo of arms has been seized at the mouth of the river Shannon, and the whole district is excited.—George Eliot, the celebrated authoress, is dead.

Miss Hervey, an eccentric elderly lady, who died recently at Leamington in England, has left a considerable sum of money to the Salvation Army. To the Wesleyan Church she has given $20,000.

PASSENGERS SAILED.

Per P. and O. Str. *Thibet*, 18:

For Southampton.—Mrs F Anderson and infant, Mr I P Rodgers, Lieut W L Moss; Lieut H Wood, 2-15th Regt, and Col J Macdonald.

For Brindisi.—Col R Murray, Major Hastings, Lord Ribblesdale, Major F D Mander, Dr B W Cunningham, Dr W Jackson, Mr Roy, Capt B Gough, Lieut F Robertson, and Surgeon-Major Tomlinson.

For Marseilles.—Lieut A T Weller, Col Rogers, 29 N I and Mr O F Constant.

For Suez.—Col A B Johnson, and Mr and Mrs I N Sassoon.

For Venice.—Lieut R G E Twiss.

PASSENGERS ARRIVED.

Per Str. *Wistow Hall*, 18, from Liverpool:

Mr J Ramsden, Dr D Duckworth, Mr J Chutham, Mrs Beverley, Mr J Moore, Master Beverley, Miss Fort, Miss Ross, Mrs Ettenger, Lieut and Mrs Porter, Miss Obbard, Mrs G B Stevens, two children and ayah, Mr and Mrs Alcock and two children, Miss Jacobi, Miss Gibson, Mr and Mrs Hanson, Sister Mary Darathen, Miss Rix, Surg Major MacDougal, Miss Butler, Miss Seward, Lieut Dickson, Miss Esther Patton, Mrs and two Misses Waleson, Mr Plott, Mr Mitchell, and Mr and Mrs J O B Beckett.

Per P. and O. Str. *Sumatra*, 21:

From Southampton.—Mrs Morrella and 2 children, Mrs and Miss Wake, Miss Rankin, Sister Lucey, Miss Cassey and sister, Capt Voyle, Rev Furneaux, Messrs Beardnow, Kneeshaw, Johnson, J McLachlan, D McKichine, and W Latta.

From Brindisi.—Mr and Mrs Gordon, Miss McLeod, Mrs J M Steator, Mdme Vouillon and child, Miss Murray, Mr and Mrs Luckstead, Mr and Mrs Leeds, Major and Mrs Mayne, and infant, Major L C Gordon, Surgn Major R Gray, Col J J Robinson, Mrs R W Davies and infant, Col C H Bergman, Miss Bergman, Mr and Mrs Cameron, Major and Mrs Baring and children, Messrs Schorr, P Clark, J Taylor, Lang, R M Towers, J Druit, Playfair, Hannay, Sweeting, P Barlow, Honneger, A C Stuart, H G Evans, J Stenbake, and I Williams.

From Venice.—Mr Richardson.

From Suez.—Mr Burkmyer.

From Aden.—Capt Thomas and servant, Lieut Stoke and servant, Lieut Bingham, Sergt Randall, wife, and 2 children.

Per Str. *Singapore*, 19:

From Genoa.—General and Mrs Starring, Mr B H Wilson, Mr Brainders, Mr and Mrs Brandenburg and child, Mr and Mrs Watson, Revd and Mrs Fr W A Duke, Mrs Geoghagan, Revd Champion and one friend, Revd and Mrs Elsasser, Mrs Louise Schouleher, Col Ceresa, Captain and Mrs E M Smith, Revd and Mrs Deimler and one child, Mr W C Wood, Mr A G Inzoli, Mrs Rich and two Miss Rich, Mr F Lupi, Mr G Heuke, Mr A Kamidinga, Revd Fr Hierlen, and Mr F Meiffre.

From Naples.—Mr Arthus Sells, Mr C H Reinolds, and Mr Gustan Pank.

From Messina.—Mr E Neblé.

From Port Said.—Mr Albert Bighotte.

From Suez.—Mr and Mrs Clarkson.

Domestic Occurrences

MARRIAGE.

DIXON—JOLLEY—Dec. 18th, at St Thomas' Cathedral Bombay, by the Rev F L Sharpin, M A. Presidency Chaplain, Richard Clayborne Dixon to Fanny Maud, eldest daughter of D Jolley, Esq.

DEATH.

JACKSON—Dec. 16th, at the European General Hospital, Edward Lowe, son of the Rev William Jackson, M A, Vicar of Heathfield, Sussex, aged 26 years, deeply regretted.

"BOMBAY GUARDIAN."

Subscriptions received from 18th to 25th December 1880.

W. Guest, 31st December 1881, Rs. 7-10; James Butler, 29th November 1881, Rs. 7-10; Rev. N. E. Luneborg, 1st December 1881, Rs. 7-10; F. W. Lockhart Gordon, 15th May 1881, Rs. 11-6; Henry Wale, 31st December 1881, Rs. 7-10; A Foy, 4th September 1881, Rs. 7-10; H. Birdwood, 16th October 1881, Rs. 7-10; Gen. C. Birdwood, 10th August 1881, Rs. 10-14; Rev. W. E. Robbins, 31st December 1881, Rs. 7-10; Rev. L. A. Edmon, 31st Dec. 1881, Rs. 7-10; Mrs. F. G. Davis, 31st December 1880, Rs. 8-14; Rev. M. Y. Bovard, 31st December 1881, Rs. 7-10; Andas Secretariat, 31st August 1881, Rs. 9-4; Mrs. L. Campbell, 31st December 1881, Rs. 7-10; J. W. Williamson, 4th November 1881, Rs. 7-10; Miss Swain, 8th November 1881, Rs. 7-10; Jogendronath Rudro, 31st December 1881, Rs. 7-10.

New Advertisements.

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R. JEFFREY. D. MACPHERSON. } Honorary Secretaries.

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Bombay, January, 1879.

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Two mixed Trains will, until further notice, continue to run daily between Dhond and Manmad. For the times of these Trains see the public Time Bill of this date posted up at Stations.

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HENRY CONDER,
General Traffic Manager.

Bombay the 23rd of December 1880.

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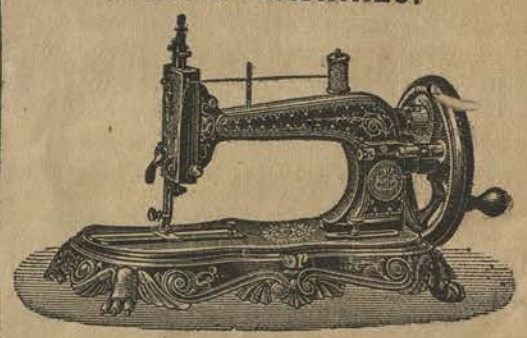

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